

relationship of greatest importance is that between the compadres and not between the /ambatipa/ and /ambetina/, that is 'god-father' and 'god-mother,' and the god-child or /hñadu/. The compadres refer to each other as /aspira/ or /amira/. The relationship thus set up is utterly without sanction from the Church, and in point of fact, the parties, if they are Negro and Indian, do not feel that they are actually tied to each other ritually.

Quite often the Negro who asks to be permitted to cut the child's nails is a travelling merchant who, from time to time, visits the area. It is to his advantage to have an Indian compadre as this assures him of a place to eat and to sleep in his travels. Similarly, if the Negro lives near a town, the Cayapa compadre will visit him occasionally. Indians going to Emeraldina, for example, may stay for several days in the home of a Negro compadre. Very often the Negro asks to cut the nails of a Cayapa child for pecuniary reasons so that, for example, the banana merchants seek to extend their compadre ties to as many banana growers as they can. Sometimes the Negro attempts to establish previously

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